BROWNVILLE

757 825 I make a medicine out uh duh spiduh[5] by stooin eel skin in lahd wid it. Wen dis is done, I hab a saave dat will stop any kine uh pain. On duh iluns, specially St. Catherine, duh spiduh is hel in high regahd by some uh duh people.[53]

757 "I make muh medicine out uh King Physic root, an Indian Ash, an Tukish Wine. Wen I wuz a boy I lun many tings frum duh ole people bout herbs dat wuz good fuh diffunt ailments. Deah wuzn so many doctuhs in dem days. We hab tuh fine remedies fuh our sickness an know how tuh cuo snake bite aw cuts an boils, eben female complaints. So I lun wut herbs tuh use fuh deze ailments too.

[752] "I kin cuo any rattlesnake bite in twenty-fo hours. Duh remedy is King Physic, tuhpentine, an wiskey. Attuh duh pizen is kill, gib em plenty sweet milk an ebryting will be all right in twenty-fo hours.

[237] [825] "Duh spiduh web is good fuh stoppin duh blood wen anybody git cut. I make a saave by stooin physic vine leaves an talluh an spiduh tuhgedduh. Dis saave will relieve any bruise aw ole so. It draw all duh pizen out uh duh so.[49a, b]

795 789 "Tuh keep ghos away, missus, yuh hab tuh go in duh woods an fine a tree dat wuz strik by lightin, an git some uh duh bahk an put some unduh duh doe step an carry a piece in yuh pocket. No ghos would ebuh bodduh yuh agen. I done dat an ain been bodduh since. Now all yuh hab tuh do tuh keep witches frum ridin yuh is keep a Bible unduh yuh pilluh at night."[13]

759 757 [115] [278] Another root doctor * in the section told us that he had been born with a special knowledge of healing and had studied the science of herbs from the time he was a small boy.[48] Some of the herbs he uses in his mixtures are Golden Seal, Yellow Dust, Golden Thread, Hippo Root, Pink Root, Lady Slipper, Yellow Root, Blood Root, Rattlesnake Master, Black Snake Root, and John the Conqueror.

[787] "I know in a dream," he said, "jis wen a patient is comin

* *George W. Little, 737 West 34th Street.*

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

I caahn see um but uh feels um. Sometime wen folks is comin tuh me I kin tell dey comin fo I see um, an wen yuh die yuh head tun backwud.[57] Soon's yuh die it tun roun.

"Duh folks frum Africa could see um. Dey natchul bawn dat way. An wite dogs![44] Dey alluz kin see spirit. Muh brudduh Simon he bawn wid a caul an he see um an play wid um.[4] Dey would climb trees an he climb attuh um so muh mudduh give um some tea made frum caul uh women an bline um tuh um."

We endeavored to gain some information as to the ingredients of this tea but the only explanation was that the concoction was more effective when made from cauls of women.

He could remember nothing as to the use of drums at funerals or other gatherings but his eyes twinkled when we turned the conversation to a culinary line.

"Ma would make ash cake," he recalled. "She would mix duh cawnmeal, den open duh oak ashes an spread in some hickory leaves, den put duh cawnmeal on duh leabes an cubbuh wid mo leabes, den put duh hot ashes an coals on duh top. Wen it done, she take duh bread frum duh ashes an rub it wid a rough clawt aw brush an it would be pretty an brown. Dis," he concluded smacking his lips, "wuz bery fine wid fat meat aw surup."

Justine Singleton * believed firmly in the existence of spirits as verified by her statement. "Yes, wen I wuz sick muh sistuh das dead come tuh me an I knowd dat it wuz huh an she done talk tuh me. She tole me tuh git some weepin willuh an bile it an make a wash fuh muh feet." This, she explained is an excellent remedy for foot ailments. "I done talk tuh duh spirits many times. Sometime I gib em sumpm. I caahn tell yuh no mo now cuz I caahn git muh mine tuhgedduh."

In this locality stands a small one-room structure occu-

* *Justine Singleton, Tatemville.*

8: Smith Q-4,5 (no date) 1926
NN23 Sea Islanders NN23
South Carolina

192 *Hippo* for ipecac, probably from the dialect of the cockney English sailors who fetched it home from the Brazils. [298] The British pharmacopoeia of 1725 calls it "hippocachuana, hippechachuana, hippo for short."

Gaum (or *gorm*), to daub or smear with spilled victuals and grease; similarly *gaumandize* (*gormandize*) not to eat greedily, but to daub or to spatter oneself with food.

Proper Names (Onomatopeia)

192 *Bloody nown*, the big swamp bull-frog.

825 *Fry-bakin' frog*, the small pond-frog, supposed to say "fry bacon," "tea-table."

Higguhri-hee and *Cuckatoo*, both being terms for the great horned owl.

192 *Nickuhdemus*, *Buhrabbus*, and *Polydo'*, all favorite, mouth-filling names, common in sermons and religious arguments: "Ent de Scriptuh say een de fo'teen chaptuh een Nickuhdemus, dat de lab'ruth wut' 'e hire?"

Rebus is of unknown origin, being coupled only with Revelation, meaning from Alpha to Omega: "Uh bin t'ru da' t'ing frum Rebus spang to Rebelashun."

(825) *Po'Jo*, the long-legged, long-necked Blue Heron.

Popular Etymologies

Consecrate lye (*concentrated*);* *middle-night*, *middle-day*, *middle-blouse*, for mid-night, mid-day, middy-blouse; *inflummashun*, for information; *sparruhgrass* for asparagus;* *Sawlketchum* for Salkahatchie, a tide-water river of South Carolina, for which the commoner corruption among the whites is "Saltcatcher"; *preecher on de sukkus* (circuit); *locus preechuh* (local preacher); *patty-* or *patty-anguh* for piragua, pirogue; *Saa'bint Day* (Servant's day) confused with Sabbath Day; *muffle-dice* for hermaphrodite; *grin' salt*, said of a hawk or vulture circling aloft; *carryin'* for carrion; *peach omelet* for peach marmalade; *curly flower* for cauliflower;* *Florida lime* for chloride of lime; *sweet religion* for sweet alyssum;* *nutten-aigs* for nut-megs.

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*Not exclusively Gullah; commonly found elsewhere.